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the data. The charge is aggravated through the circumstance that the author regards the case of Australia as typical and tends to generalize from it.

The Theory of Religion is deficient in so far as it involves the commingling in one definition of disparate aspects of the religious complex. Many of the special points made in the course of the work are thus prejudged; the individual and subjective aspect of religion, in particular, thus fails to receive proper attention.

The Theory of Totemism suffers from the disregard of the ethnological point of view which forces upon us the conviction that the institution must be regarded as highly complex historically and psychologically. The resulting interpretation of the totemic complex, while giving evidence of Durkheim's superior psychological insight and often brilliant argumentation, recalls by its one-sidedness and artificiality the contributions to the subject on the part of the classical anthropologists.

The Theory of Social Control must be rejected on account of its underestimation as well as overestimation of the social, involving a fundamental misconception of the relation of the individual to society. For, on the one hand, the individual becomes, in Durkheim's presentation, completely absorbed in the social; society itself, on the other hand, is not conceived as a historical complex but as a sublimated crowd.

The Theory of Ritual, while involving much true insight, is narrowly behavioristic and rationalistic and fails to do justice to the direct effect of experience upon the mind. The conception of the subjective side of religion as an after-thought, consequent upon and explanatory of action, must be vigorously rejected.

The Theory of Thought, finally, suffers from an exclusive emphasis on socio-religious experiences as the sources of mental categories, to the all but complete exclusion of the profane experience of the savage and the resulting knowledge of the concrete facts and processes in Nature.

Thus the central thesis of the book that the fundamental reality underlying religion is society, must be regarded as unproved.

A. A. GOLDENWEISER

## AFRICA

*Esquisse ethnologique des principales populations de l'Afrique équatoriale française.* L. POUTRIN. Paris: Masson et Cie, 1914. 8°, pp. 129.

One of the most important studies of African ethnography so far made is this *esquisse ethnologique* of Dr Poutrin, published by the *Société*

*antislavagiste de France*. It is, of course, far from being a final monograph upon the peoples of French Equatorial Africa. Such a work cannot be produced for years to come. Knowledge of the populations that occupy an area extending through twenty degrees of latitude ( $4^{\circ}$  S. to  $15^{\circ}$  N.) and stretching from the basin of the Nile to the shores of the Atlantic is, as yet, incomplete. Large regions are still almost unknown. Within this area, too, movements have taken place upon an enormous scale. Tribes have been displaced, slavery has carried individuals far from their place of origin, contacts and penetrations have taken place to an extraordinary degree. Only the most thorough and careful study can ever unravel the problems presented and produce order in the widespread confusion. If order is ever to be produced, pioneers must clear the way and this Dr Poutrin has done in more than creditable fashion. Within the region under consideration, some of the greatest movements of population in the history of the Dark Continent have taken place. During the sixteenth and seventeenth centuries occurred the great Jaga or Zimba migration; originating in the land of the Masai, they traversed Africa in every direction, south of the great equatorial forest, overwhelming Bantu populations in their course, crossing the Congo and reaching to the district of the modern Ba-Yaka, whom Poutrin considers a mixture of the invading Jaga with the Bateke. Even more important for this region was the great Pahouin (Fan) migration. They, too, started from an eastern home, but skirted the great forest on the north; coming from the high plateaus of eastern Africa, they are now represented by the Monbutto of the upper Ubangi and the Uelle. Lesser movements are traceable, among them those of Arab slavers. Two centers of ethnographic dislocation may be recognized, in the northeast Dar-Banda, in the southwest the Gaboon. Our author recognizes frankly the impossibility of studying the natives as if they formed part of some few homogeneous groups. He is compelled to take them up in little parcelings, bit by bit. In doing so, he divides the area studied into four zones: (a) the Gaboon and Middle Congo; (b) the zone of the great equatorial forest; (c) the zone of transition between the fetichist and the islamized country; and (d) the zone more or less completely islamized. Then taking up the little populations within these zones one by one, he presents a brief summary of what is known of each, somatologically, ethnographically, and in regard to origins and kinships. On the map accompanying the discussion, one hundred and thirty-eight different peoples are located by different marking, the colors used to some extent showing known or probable relations. This kind of work is not easy

and Dr Poutrin has done it with skill. His sketch well shows our present knowledge and must serve as a basis for all future work in this field.

FREDERICK STARR

*Étude anthropologique des Populations des Régions du Tchad et du Kanem.*

R. GAILLARD and L. POUTRIN. Paris: Emile Larose, 1914. 8°, pp. 111. (Extrait des Documents scientifiques de la Mission Tilho, Tome III).

In the study of the populations of the Chad region by Drs Gaillard and Poutrin, we have at once a contribution to knowledge and a model of method. The work is purely somatological and it is, in a sense, a trial case and a test. To what degree is physical anthropology worth while and to what results can it actually lead? The authors worked independently of each other upon the little-known populations of the islands and borders of Lake Chad: their methods of measurement being rigidly controlled and identical, the results are combined as if taken by one person. The measurements made were numerous and permit the calculation of a great number of proportions, indices, etc. Comparisons are made between the result secured and similar data relative to other peoples and races,—Congo natives, American Indians, Europeans. The peoples investigated form four well-marked groups,—the Boudouma, Kanembu, Oulad Sliman, and Jeda, the Oulad Sliman being Caucasic. The authors believe that their results permit successful solution of questions of origin and movement. A sketch map and a series of portraits accompany the work, which is also abundantly illustrated by curves, diagrams, and outlines.

FREDERICK STARR

*Anthropological Report on Ibo-Speaking Peoples of Nigeria. Part IV.*

*Law and Custom of the Ibo of the Asaba District, S. Nigeria. Part V.*

*Addenda to Ibo-English Dictionary. Part VI. Proverbs, Stories, Tones in Ibo.* NORTHCOTE W. THOMAS. London: Harrison and Sons, 1914. 8°, pp. VI, 208; XIV, 184; VIII, 114.

In the three volumes before us, similar in form and style to preceding parts, Mr N. W. Thomas, Government Anthropologist, continues his studies upon the Ibo-speaking peoples. The populations here investigated are those of the Asaba district, which includes a number of large towns and a total population of 200,000 people. The town of Asaba itself is situated directly upon the Niger river at about 6° 20' N. While the population of the district is fairly homogeneous, four or five dialects